

# GERENJY

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Presenting The Living Light philosophy and  
features of interest to spiritually-minded people.

 **Serenity**

 **Sentinel**

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Editorial Department

Richard P. Goodwin. . . . . Editor      Miriam Bostwick . . . . . Ass't Editor

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# Dynamic

## Perspectives

by Richard P. Goodwin

We have a saying in this Living Light philosophy which

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*"We always get what we really want while being deluded by what we think we want."*

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reveals the truth concerning the separation of truth from creation. And that saying, that little truth, is "We always get what we really want while being deluded by what we think we want." Now that may seem to be a contradiction, and in truth it is the contradiction of creation and the divine eternal truth. Our

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*The . . . struggle in life is because our mind refuses to accept the dictates of our eternal soul. . .*

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minds entertain many thoughts of what we think we want, while our hearts, the vehicle through which our eternal soul is expressing, feels the contrary—the direct opposite.

And so it is that the philosophers of old have given to us the teaching, "As a man thinketh in his heart, so shall he becometh." Those prophets did not leave us with a teaching that said "as man thinketh in his mind." So we must learn, through dynamic perspectives of our eternal soul, to become aware of what our heart feels and what our mind dictates. The seeming so-called struggle in life is because our mind refuses to accept the dictates of our eternal soul that has been evolving for untold centuries. That part of us that is the true being, that knows the lessons that we must have in life in order to free ourselves and enter the kingdom of heaven, which is a state of consciousness available to all souls in the eternal moment of now. And so it is that experience upon experience enters our life in keeping with the laws that our mind insists upon establishing for us.



## DYNAMIC PERSPECTIVES

The basic principle of this philosophy is the Law of Personal Responsibility. When that principle becomes a lighted torch for our path through

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*Divine Will is total acceptance in consciousness, respecting and accepting the infinite divine right of God to express through all forms of creation.*

---

creation, then we will see clearly that the lessons of life in truth are the blessings of life. For sooner or later as one experience is compounded by a multitude of like kind, we will finally become the vehicles through which the Divine Intelligence expresses in all its fullness. Our teachings are that

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*... because of our self-will  
... we become ... the judges of ourselves ... We think ...  
... we are judging others  
[but] in truth ... we are judging our own perspective of [others] outside.*

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Divine Will is total acceptance in consciousness, respecting and accepting the infinite divine right of God to express through all forms of creation. When, because of our self-will, which is an expression of our acceptances and rejections in life, we dictate in our consciousness, we become the

judges—the judges, my friends, not of something outside, the judges not of others, the judges of ourselves, for the judgment takes place in our mind;

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*The principle of personal responsibility does not affect that that is outside, it affects that which is inside.*

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the payment takes place in our mind. We think in our delusions in creation that we are judging others. In truth we are not. We are judging our own perspective of things outside. The principle of personal responsibility does not affect that that is outside, it affects

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*... the Divine Infinite Intelligence's sole purpose is to serve.*

---

that which is inside. And so, when we in our refusal to accept that this process called life is viewed individually by each and every form, that the laws are established by the individual, that sooner or later in evolution he will recognize and accept the Divine Infinite Intelligence which sole purpose is to serve. God demonstrates each and every moment that great law of service, for if that would not be true all of creation would no longer  
*(continued page 5)*

A door of spiritual sight opened by "The Brotherhood of Hope."

# A WANDERER *in the* SPIRIT LANDS

*by Franchezzo*

## DAYS OF DARKNESS

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### CHAPTER 111.

*Continued from last issue—*

From my slumbers I awoke refreshed in a measure, and with all my senses stronger in me than before. I could move more rapidly; my limbs felt stronger and freer, and I was now conscious of a desire to eat I had not felt before. My longing grew so great that I went in search of food, and for a long time could find none anywhere. At last I found what looked like hard dry bread—a few crusts only, but I was glad to eat them, whereupon I felt more satisfied. Here I may say that spirits do eat the spiritual counterpart of your food, do feel both hunger and thirst, as keen to them as your appetites are to you on earth, although neither our food nor our

drink would be any more visible to your material sight than our spiritual bodies are, and yet for us they possess objective reality. Had I been a drunkard or a lover of the pleasures of the table in my earthly body I should much sooner have felt the cravings of appetite. As it was, nature with me had ever been easily satisfied, and though at first I turned from those dry crusts in disgust a little reflection told me that I had now no way of procuring anything, I was like a beggar and had better, content myself with a beggar's fare.

My thoughts had now turned to my beloved again, and the thoughts carried my spirit with them, so that I found myself entering once

*(continued page 30)*

## DYNAMIC PERSPECTIVES

*Continued from page 3*

exist. The Divine Infinite Spirit called God sustains all of life. This Intelligent Energy not only sustains heavenly paradises in consciousness, it

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*The law clearly reveals that man's destinies are his denials.*

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also sustains the direct opposite known as hell. If we do not see the truth in that statement, then it reveals to us that we are still a house divided.

The law clearly reveals that man's destinies are his denials. For when man denies the right of an Intelligent Energy to express, then man,

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*. . . the steps to the depths of hell are the steps of judgment . . . the rail upon which we lean as we descend is the rail of pride, for man takes pride in his denials; . . . feels superior in his judgments.*

---

rising in the judgment within his own consciousness, superior and above that which sustains his very thought, then man and man alone must pay for his lesson that he has yet to learn. It was once stated that the steps to the depths of hell are the steps of judgment; that the rail upon which we lean as we descend is the rail

of pride, for man takes pride in his denials; for man feels superior in his judgments. But to attempt to step to heavenly heights at the expense of other souls, regardless of their forms, is a payment that is indeed extracted from us seemingly

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*What are the experiences of life? The reflections of inner attitudes of mind.*

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against our own will, and so it has been taught, "an eye for an eye, and a tooth for a tooth." And it is taught that like attracts like and becomes the law of attachment. What are the experiences of life? The reflections of inner attitudes of mind. We don't need to continue on the wheel of creation. We can make a choice and surrender to the

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*. . . each thought that man entertains, by the law of identity, . . . faith . . . [and] belief, man creates the shape, the size, the beauty or its opposite of that form. . .*

---

divine expression called reason. For to keep faith with reason is to transfigure and to transform our very lives. There is no form, be it human, animal, plant or mineral that does not express belief and faith. For without belief there

*(continued page 7)*





# Visitors' Views



"Quite beautiful. Most specific. Words of truth most certainly meet approval of the appreciative ear." V.R.

\* \* \* \* \*

"Although I have never participated in group ideals and had no religious background, I feel this 'working together' on a higher consciousness level will bring together many people who would otherwise be unaware of their abilities."

\* \* \* \* \*

"Today's topic of discussion on 'being' is very real to me. It is as much the truth of 'what is' as I have ever heard." C.S.I.

\* \* \* \* \*

"I have heard and I have seen. I will be back again."

\* \* \* \* \*

"The service was interesting and opened some space in my mind for a higher understanding of myself." J. G.

6

"I enjoyed it all, and as it was my first visit, had no reference point. . . I particularly enjoyed the presentation of the philosophy in the lecture portion. . . The singing had a very human feeling which I found refreshing . . . I certainly intend to return for more. . ." M.S.B.

\* \* \* \* \*

"I liked the service very much and I have been in many spiritual disciplines — both Eastern and Western for many years — only the singing reminded me of church as a teenager." A.E.C.

\* \* \* \* \*

"My feelings are that I am getting a closer look at what is called the Divine Path of Spiritualism. Very impressive time spent here today. Wisdom is obtainable at various ranges. I feel that I have approached something I like which I feel is good. Thanks a lot. I would like to come again. I love to listen to billit readings for others. I get a lot out of it." S.Z.

## DYNAMIC PERSPECTIVES

(Continued from page 5)

is no identification. And without the law of identity the Divine Intelligence does not sustain the form. So each thought that man entertains,

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*Any thought that controls the soul, that entertains the mind repeatedly, sooner or later becomes an obsession.*

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by the law of identity, by the law of faith, by the law of belief, man creates the shape, the size, the beauty or its opposite of that form that man through his thought—through the vehicle of thought—is creating.

You have heard much talk in this day and age—and in the movies and everywhere it seems to be present—concerning psychic matters, and obsession and possession. Any thought that controls the soul, that entertains the mind repeatedly, sooner or later becomes an obsession. Now usually we do

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*... if you sit peacefully and quietly each day, slowly but surely that which has possessed and now obsesses you, will reveal itself to you.*

---

not view obsession in people until it becomes so blatant and so obvious that the cure seemingly cannot be found.

And so we take those people and we send them to our psychiatric clinics that they may receive some type of treatment to be able to once again function in society. My friends, there are many types of obsession, and if you sit peacefully and quietly each day, slowly but surely that which has possessed and now obsesses you, will reveal itself to you.

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*Man is not aware of his heaven . . . because man is in the mind and not the soul.*

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We prefer to think that we have no obsessions. We prefer to think that perhaps we have a few possessions. The truth is, we have neither. Only the minds of men have possessions which guarantee obsessions. Your soul is free. And it is free in this moment. Man is not

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*When we still this mind . . . we become aware that . . . all things, all forms, all souls are serving, for God never stops serving. And God, that Divine Energy, is flowing through you constantly.*

---

aware of his freedom; man is not aware of his heaven; man is not aware of his paradise, because man is in the mind and not the soul. When we still  
(continued page 9)

# Views

of

## Our Heavenly Home

A GENERALIZATION OF THE WHOLE SYSTEM OF NATURE

*Continued from last issue—*

The progression of intuitive philosophy, and of practical mathematical knowledge—which moved together side by side, like the first pair in the garden—was very wonderfully advanced by that old wise Egyptian, Ptolemy, whose doctrines faithfully served the world for nearly sixteen centuries; or until Copernicus introduced the idea that the sun, and not the earth, was the centre around which all bodies in the heavens were harmoniously revolving. Then came the larger idea that each of the planets, as well as the earth, might be an inhabitable world, for which wholesome suggestion the world is indebted to Bruno. Thus, in spite of all organized theological opposition, which was intense and tragical, the sun as the centre of the planetary system, and the conception of a plurality of worlds, came into mankind's thought. And these

thoughts came to remain, and to act as the germs of infinitely more important knowledge in the same sublime pathway. Galileo and a telescope now came to augment the world's growth. But these great aids came, let it be remembered, in spite of the prisons and death-racks of the so-called Christians. After Galileo we behold Kepler, with his three great discoveries or laws, demonstrating the elliptical orbits of the planets, and going far into the secrets of celestial magnitudes and distances. Then came Vinci, Borelli, Newton, Laplace, Herschel, and the score of great students of the stars who now live and labor.

A universe means a revolving unit. This unit turns over and over, perpetually. And this conception antedates all inductive reasoning. It is natural to contemplate the earth as a body in space. To infantile minds the world is

*(continued page 26)*



## DYNAMIC PERSPECTIVES

*continued from page 7*

this mind, and it takes a bit of daily effort, we become aware of heaven. We become aware of the joy of living. We become aware that indeed we

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*The question must be asked  
honestly . . . Am I serving  
a thought pattern that I  
have possessed, and because  
I have possessed that thought  
pattern, I am now obsessed  
by it?*

---

are serving, for all things, all forms, all souls are serving, for God never stops serving. And God, that Divine Energy, is flowing through you constantly.

Now in dynamic perspectives, let us view what we are serving. For no moment ever goes by that we are not diligently working and serving. The question must be asked honestly of ourselves, "Who or what am I serving? Am I serving a thought pattern that I have possessed, and because I have possessed that thought pattern, I am now obsessed by it?" Because the law, just, impartial and beautiful, reveals through our efforts of honesty, who and what we are really serving. If in our sincere efforts to still our mind and be free, we become aware of the thought patterns that we have served

seemingly for a lifetime, then it's time to view them in pure objectivity and to ask ourself the question, "Has this thought pattern served me well? Is this pattern of mind instrumental in bringing me peace and happiness?" And then go beyond that

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*For by energy directed  
through the mind . . . we have  
all created . . . thought forms  
. . . and the more we enter-  
tain the thought, the stronger  
the form becomes until [it]  
decides what it wants,  
when it wants it, and how it  
wants it. Then our soul goes  
into bondage.*

---

thought, that thought pattern. Go beyond it in consciousness, in peace, that you may view what it looks like. For by energy directed through the mind of mental substance, we have all created what is known as thought forms. Those forms are our children that we have created. And, we, by entertaining that thought, the form grows from a little babe into a great giant. And the more we entertain the thought, the stronger the form becomes, until one day the form decides what it wants, when it wants it, and how it wants it. Then our little soul goes into bondage, into the victimization of the forms that we alone have

*(continued page 11)*



## nnocation

*Infinite Spirit of Love and Wisdom, moving and guiding Power of the universe, we would rise our consciousness in this eternal moment to know communion with Thee. We would take up the duties of life in the spirit of gratitude,*

*placing Thy Glory above all in our thoughts and acts. Grant us courage, O God, to step from the darkness of our self-imposed bondage into the light of Thy Eternal Love, through service given wholly for Thee.*

## eading

*If the conscience of man be burdened by guilt or feelings of inadequacy to rise to his present task, is there salvation? In Divine Wisdom no moment in life is ever wasted; no thought is without application, and no application without consideration for all life. Is not love, then, the wisest course?*

*It is through concern for the fulfillment of his self-initiated law that man judges himself and becomes the slave to his own emotions. When man's seeking is shifted from the fulfillment of his law to the fulfillment of his divine purpose in life he is freed from judgment. And so it is that the conscience of wisdom is the*

*love of understanding. When man controls himself—that which he thinks he is—whereas that which controls a thing has power over the thing, so he rises in consciousness to his true being and can see clearly, apart from prejudice, the table set before him.*

*What wisdom there is in tolerance—the tolerance that understands the nature of the grasping and fluctuating mind—that a home maybe provided in the heart for wisdom to dwell. If our brother is suffering is not a part of us yet suffering? Let us hold out the hand of friendship, for our opportunity to serve the Divine has truly come.*

## enediction

*May the getting of understanding be a lamp to guide your love wisely in every hour,*

*every day and in every way through the many days of eternity. Amen.*

## DYNAMIC PERSPECTIVES

*continued from page 9*

created. Now those are called the thought forms, and they

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*... on our journey in  
evolution... we take all the  
thought forms that we have  
created...*

---

live in our mind. And the day comes we leave the physical world and we take nothing physical with us on our journey in evolution, but we take our thoughts. We take all the thought forms that we have created and we live with them, we hear them, we see them, for they are ours. Now the very nature of the mind is to preserve that which it entertains. That law we cannot escape as long as our soul is expressing through mental form. And because it is the nature of the mind to preserve that which it entertains, does it not behoove us to entertain thoughts of harmony that we may create in consciousness angelic forms which will be the instruments to free our eternal soul? The choice is up to man.

Our journey through this life, where, by the mercy of the Divine Intelligence most of us do not view the forms of our own thoughts, is a short journey. The days go like seconds and the years like

days, and all of us are facing each moment that day. We delude ourself by saying, "I'm only so many years here on earth I have much time to go." But as we view life and we become a bit realistic, we know that's far from true. Our moment waits for us, and when the law is fulfilled, and our mind cannot dictate that

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*And because it is the nature  
of the mind to preserve  
that which it entertains,  
does it not behoove us to  
entertain thoughts of harmony  
that we may create... angelic  
forms which will... free  
our eternal soul?*

---

law, we shall leave this earthly form.

It would be much more satisfying for the ears of man to hear about the heavenly beautiful heights, but would it be honest with oneself having viewed creation for what she really is, a dual law with the duality of form? Would one be honest with oneself knowing where we are all headed in this moment to speak of angelic heavenly heights without revealing the truth to man, that his soul, our soul, is freed in hell and saved in heaven? But the hell and the heaven is not in the power of something outside

*(continued page 24)*

# NEWS and VIEWS

by Duncan Robertson\*

Is the mind limited to the physical boundaries of our cranium, or is perhaps this mass of neurons in our heads not the source of consciousness but only a vehicle for its expression? This is a question that is causing considerable stir among scientists the world over. In the 1950's extensive studies in brain mechanisms and related behavior patterns nearly took the "psyche" out of "psychology" (a word which means literally, the law of the psyche or consciousness).

Dr. Wilder Penfield discovered in 1952 that cerebral cortex stimulation could cause recall of dreams and childhood experiences, and declared that thereby science had finally found a measurable "window" into the psyche. Alas however, the manipulations fell far short of expectations. In his latest book Dr. Penfield has done a 180 degree turnabout: "The mind will always be quite impossible to explain on the basis of electrochemical action

in the brain and nervous system . . . The mind is peculiar. It has energy. The form of that energy is different from that of neuronal potentials that travel the axone pathways."

Dr. Charles Muses, former editor of the *Journal for the Study of Consciousness*, gave another firm jolt to brain scientists as the high priests consciousness when he stated, "The brain is not the source of its own primary motivational impulses." Although the hypothalamus is often described in brain science literature as a "center" for motivation, Muses points out that what has been found is not a source but merely a bundle of neurons. And neurons, he reflects, are only "specialized amoebas, and by accepted evolution theory protozoan sensibility cannot be regarded as the executive suite of human intelligence."

*Psychic* magazine, commenting on the above (Vol. VII, No. 3) says, "This straining at the frontiers of scientific knowledge is about to cause a bursting in the fabric of empirical information." The existing frontiers deal with sensory experience. But what about the extrasensory?



# Today's View of Past Frontiers

DR. CARL A. WICKLAND

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

Dr. Carl A. Wickland, member of Chicago and Illinois State Medical Societies, and American Association for the Advancement of Science; and his wife Anna W. Wickland, were great humanitarians who did valuable work in the field of treating obsession. They proved the existence of obtruding spirit entities who influenced susceptible Earth sensitives with their thoughts, imparted their own emotions to them, weakened their will-power and often controlled their actions, producing great distress, mental confusion and suffering. They believed the influence of these decarnate entities to be the cause of many obscure events of life, and a large part of the world's misery.

Mrs. Wickland was a trance medium and while in entrancement talked with the obsessing spirit or spirits, endeavoring to acquaint them with the gravity of their acts, and to educate them as to where they were and how to secure help in the Spirit World—truly, excellent missionary work. Dr. Wickland then endeavored, through use of the shock treatment (faradic current) to rid the obsessed individual of the undesirable or harmful influence.

For over thirty years this couple worked diligently as is explained in Dr. Wickland's book "Thirty Years Among the Dead," receiving commendable recognition from Sir Arthur Conan Doyle and many leading scientists here and elsewhere.



*He who accepts the impossibility of change is governed and controlled by his own mental law, but he who accepts the possibility of change is freed by the will of the Divine.*

—The Wise One

# *The Strange Story*

of

## AHRINZMAN

by Anita Silvani

. . . it was calculated that the King must already be well advanced upon his homeward way, when one evening as Cynthia lay upon her cushions, wearied out with anxious watching for him, she fell asleep . . . and was alone for a few moments. . . when the hangings before the secret door were drawn aside . . . and the Queen herself stepped into the room. Drawing near to the couch of the sleeping girl she stood looking upon the rival who had stolen from her the King's love.

### PROLOGUE

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*Continued from last issue—*

Instinctively she felt the source of Cynthia's power over El Jazid, and she ground her teeth in silent rage as she drew a step nearer to the couch, at the same time making a sign with her hand to a slave who was behind her.

Perhaps it was the proximity of her foe that awakened her, or it might be that her Guardian Angel sought to save her even then; be it as it may, Cynthia woke with a scream of terror and sprang from the cushions, uttering sharp cries for help as the slave sprung upon her and plunged his cruel dagger into her shoulder and white throat ere the affrighted attendant could rush to her aid; the slave himself being almost cut to pieces by those who hurried into the room.

The Queen, leaving her minion to his fate, had retired into the secret passage and closed the door, and there was therefore nothing to show how or by what means the murderer had entered.

In truth Artemisia had been for many days and weeks trying to discover by what secret means the King visited her rival, for that she was somewhere near and that he saw her daily Artemisia was convinced. She learned that Al Zulid possessed a very beautiful and mysterious inmate of his seraglio, and guessed that his house might well be chosen as the asylum for El Jazid's favorite. With a woman's capacity for receiving and profiting by impressions and ill-defined and apparently groundless suspicions she had become

## THE STRANGE STORY OF AHRINZIMAN

convinced that there must be some secret passage somewhere, and aided by the vengeful Spirit of the murdered slave she had spent the time of El Jazid's absence in searching for it, and, still guided by the Spirit of the man whose knowledge of its secret had cost him his life, had at last, that very day found it.

It was this Spirit whom Cynthia had seen, and whom El Jazid had encountered hovering around the cause of his untimely end, and who had led the Queen to seek her rival's room at a moment when she was alone and unprotected.

Thus did the first seeds bear their fruits, and send forth shoots to poison yet other lives.

\* \* \* \* \*

Cynthia was not dead, although fatally wounded, and Al Zulid sent in all haste to hurry the King, hoping that haply he might still be in time to receive her last breath.

She lay almost unconscious, but it seemed as though she could not die till her beloved came.

As day dawned the atten-

dants saw the end was drawing near. The grey shadows of death were gathering fast upon her fair face; her eyes were glazing, and all seemed almost over, when the King, covered with the foam from his horse and the mire from the roads, haggard and distracted with grief, arrived at last. At his touch Cynthia's eyes opened once again; her white lips tried to utter his name, and her dying hand to clasp his, but even as they did so the silver cord was loosed, and the Soul of the gentle, murdered Cynthia sank to rest.

\* \* \* \* \*

And in the hour my mother died, I, Ahrinziman, was born. The moment of her death was also the moment of my entrance into life.

Not amidst joyous congratulations and happy hopes fulfilled was I ushered into life, but amidst bitter tears and wailings of grief; amidst anger, revenge, and strife. War and murder and jealousy had shadowed me before my birth and the Star of my destiny arose upon the horizon of Earth tinged with the blood red rays of the Fiery Star.  
(continued page 17)

# Dictionary of The Living Light Philosophy



*C*uriosity is the father of frustration.

*R*eality is simply your entertainment of a dream.

*D*ivine Love is pure understanding.

*S*ilence is God's revelation of truth.

*F*ascination is the mind's way of covering up or cloaking one's true motive that they may not reveal themselves to their own mind.

*T*he caution of reason is the joy of understanding and the wisdom of consideration.

*T*he destiny of desire is the denial of God.

*P*romise is the fulfillment of God's law; commitment is the identity of man's law, so that that we identify with we are bound by, in keeping with the law of bondage known as self-will.

*T*he freedom of strength is the direction of will.

*T*he offering of life is the revelation of our level of consciousness.



# THE STRANGE STORY OF AHRINZIMAN

## PART I

### SOWING THE SEED

---

#### THE DAYS OF BOYHOOD

*Continued from page 15—*

My earliest recollections are of a lonely herdsman's hut among the Caucasian mountains, where, under the care of my foster parent and amidst the peaceful obscurity of my humble surroundings, my childhood's days were passed.

None knew who my father was, nor whence I came. I had been brought to the valley as an infant of scarcely a month old by a Persian, whom the shepherd and his wife had nursed when badly wounded two years before, and who had passed through their valley with a few of his soldier companions. Little was known even of this man, but from his dress and costly armour it was judged that he must belong to the higher ranks of the King's army. He had brought me himself, unaccompanied by any one, and had left a large bag of money to pay for the cost of my maintenance, saying that so long as I was well cared for and kindly treated my foster

parents should never want for flocks and herds of their own to tend, nor gold with which to dower their children, but that no attempt must be made to learn whose son I was, nor why I was thus given into the care of strangers.

Twice after that this man came to enquire after me, and to see that I was thriving well in that wild mountain valley, and then for several years he came no more. However, as far more than sufficient money had been left with me to provide for all my wants, no great surprise was felt at this. Indeed the gold given had been so considerable a sum that from a humble tender of other men's flocks my foster father was able to purchase a fine flock of his own, and to remove from the tent where he had dwelt to the little stone building which I remember, and which, though it seems but a poor humble place to my thoughts now, was yet the summit of his ambition. Thus he and his wife had every

*(continued page 19)*

## THE

# PENETRALIA

## BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

*Continued from last issue—*

*by Andrew Jackson Davis*

### **Can God do all things?**

God is not sufficiently powerful to accomplish self-destruction. There are, therefore, necessities to omnipotence.

### **Is God a progressive being?**

There is no increase of the quantities of mind or matter; but of progress in qualities and permutations there is no limitation.

### **Is the universe boundless?**

Boundlessness is a comparative term applicable only to *infinity*, not to the organic or inorganic contents thereof; what men term *Infinity*, is that shoreless extent of space in which the universe revolves.

### **Are the contents of infinity eternally fixed?**

Eternal fixedness can be predicated only of Principles.

### **Are not essences also immutable?**

Immutability is true of essences only when applied to their endlessly diversified and ceaseless mutations. That is to say, all vitalic and energizing

elements are strictly immutable in their changeability.

### **Do essences exist forever?**

There is no non-existence.

*Infinity* is something containing something. Boundless space is at all moments occupied with unimaginable fields of matter and motion—elementary principles these, on their way up the dizzy acclivities of immensity, reaching forward progressively after expression through living organizations.

### **Is there no department of infinity unemployed?**

No; there is no space unoccupied—no vacuum hospitable to that which should be destroyed. There is nothing existing without embodying divine ideas and subserving eternal uses. Whatsoever is good and useful can not be destroyed, and inasmuch as there is nothing but what is animated by the one spirit of goodness and utility, so is there nothing capable of

*(continued page 40)*

## THE STRANGE STORY OF AHRINZIMAN

*Continued from page 17—*

reason to tend me well.

They had a numerous progeny of their own, some older and some younger than myself, but by them, even in our childish games, I was always treated with a certain degree of deference, as being of a superior rank to themselves. And thus I learnt early to rule, even in my small worlds, and to exact from others a submission to my wishes which did much to develope in me that love of command which I had inherited from my royal ancestors.

Apart from these considerations, I had certain peculiarities of taste and temper which served to widen the barrier between myself and those whose care supplied to me that love of kindred that I have never known.

I was a strange wayward boy, subject to violent bursts of passion, and full of vague longings for I knew not what; striving always for some state of happiness that was for me unattainable; thirsting ever for more knowledge, and fretting against the narrow limits of my little world.

When I grew wearied of

the rough games of my companions, and tired of watching the habits of the many animals my foster parents reared, I would wander away by myself into the mountain passes of that half cultivated land, and throwing myself down upon some grassy mountain top would watch the clouds and sky and glorious sun, until the lonely and desolate region around would appear to grow instinct with life, and myriad forms of every kind of aerial beings would people the solitude, moving around me and floating between me and the rising or setting sun, for it was at early dawn or sunset that I beheld these shapes most often and most clearly.

Again at noonday, as I watched the clouds sail over the sky, their shapes would change for me into castles and palaces and wondrous oceans with white winged ships and huge galleys sailing across; into huntsmen and horses, into warriors engaged in battle, into horses and hounds and swift antelopes. Whole panoramas would unroll themselves before my eyes, until it was no longer cloud shapes I was watching but the wonders of a celestial world.

*(continued page 21)*



# A Guide to Mediumship

## and psychical unfoldment

E. W. & M. H. Wallis

### *SPIRIT CIRCLES: HOW TO FORM & CONDUCT THEM*

*Continued from last issue—*

**Causes of Confusion.**— It is possible that a sensitive who is easily impressed and who readily perceives what the spirit people wish to accomplish, may forestall them by prematurely expressing part of their thought himself, or even performing a similar action to that which they intend to produce, carried away, as it were, by his anxious desire for success; and yet the sensitive, being hypnotized by their dominant wish or purpose, will be unconscious that he has unwittingly helped on the manifestations instead of letting the spirits do their own work. For instance, a table may be tilted somewhat unevenly and with difficulty in response to questions; one of the sitters, who is sensitive to the wishes of others, 'senses' the desire of the spirits who are seeking to communicate, and in response to that psychic 'suggestion' — unintentionally

20

transferred by them—unconsciously to himself exerts pressure to help the table to move in unision with what *he* thinks or feels that the spirit people want to say; yet such a sensitive would be naturally indignant should he be charged with causing the tilts.

Persons who are easily affected sometimes act in this way in response to the dominant idea of the sitters, and considerable confusion ensues. Unless care is exercised to watch oneself such a tendency may be unconsciously yielded to; hence there has been some basis for the theory of unconscious muscular action due to expectancy—or a dominant idea. It is wise, therefore, when the communication purports to be for any particular member of the circle, for that sitter to let his hands slide over the surface of the table as it moves, and to note that he does not in any way accelerate or retard the

*(continued page 28)*

## THE STRANGE STORY OF AHRINZIMAN

*continued from page 19*

Then when darkness fell, and I lay in my little room, I would behold a glorious Star, like unto one of the Stars of Heaven, that would seem to approach nearer and nearer to me, and expand and expand, till my whole room was bathed in its silver light, and I myself enveloped in its dazzling brightness. In the heart of the Star I would see the most radiant Angels, their white and glistening robes shining as though powdered with silver dust, and in their hands they would bear wreaths of silver palm, with blue and white flowers. Troops of bright Peris or spirit children would assemble and dance around me in the light of the Star. Lovely maidens with long flowing tresses of hair and snow-white arms would glide in and out before me in all the mazes of the most graceful dances I have ever beheld. Soft strains of music would float to me, borne by some passing Zephyr from the Spirit Land, and lovely glimpses of scenery like unto the white and glistening region of some fairy land of the Blessed would appear to my eyes for a few moments,

and then fade away to give place to another scene of delight. Then on a sudden my Star would grow pale and dim, and vanish, leaving me all alone in the darkness.

When I was between ten and twelve years old my visions took a new shape; instead of seeing such troops of Spirit forms I began to see only one—a woman—a very lovely woman, almost like a girl, whose presence seemed to move my heart with a strange feeling of emotion, between the most intense sorrow and the greatest joy. While she was visible I felt happy; when she faded away I felt as though the light of my life had gone with her, and I would be seized with an intense longing to break free from my earthly body and follow her. At first she would appear to lie floating in the heart of the silver Star, as though she were asleep; her eyes were closed and her head dropped upon her shoulder, while her arms hung limp and powerless at her side. Her face was the most lovely one imaginable, and great wealth of dark hair hung loosely on her shoulders.

*(continued next issue)*



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## DYNAMIC PERSPECTIVES

*continued from page 11*

of you. It never was. It's in your choice of each and every

---

*We all must pay in life for the lessons that are necessary for our eternal peace.*

---

moment.

We all must pay in life for the lessons that are necessary for our eternal peace. Many of us have had moments of that peace, and we know how we got there. The teaching is that

---

*... freedom is the direct effect of self-control. . . but when it reaches into. . . pride . . . it directs that need for the control of the self to the control of people and things outside of itself. And that is when frustration really begins.*

---

freedom is the direct effect — the effect — of self-control. And because all minds know that truth and all souls expressing through the mind seek that freedom, which is its true home of the eternal being, that truth rises from the depths within us, "Control thy mind and be free," but when it reaches into the area of consciousness known as pride and the functions of the human created body, it directs that need for the control of the self to the control of people and things outside of itself. And that, my friends, is when frustration really begins. So you see, my good friends, we, indeed, always get what we really want, while being deluded by what we think we want.

\* \* \* \* \*

"And a woman who held a babe against her bosom said,  
Speak to us of Children. And he said:  
Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you,  
And though they are with you yet they belong not to you.  
You may give them your love but not your thoughts,  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow, which you cannot  
visit, not even in your dreams.  
You may strive to be like them, but seek not to make them like you.  
—from *THE PROPHET* by Kahlil Gibran



## DIVINE HEALING PRAYER

I accept that the Divine Healing Power  
Is removing all obstructions  
From my mind and body  
And is restoring me to perfect  
Health, wealth and happiness.  
My heart is filled with gratitude  
For the Divine Law of Acceptance  
That is healing both present and absent ones  
Who are in need of help.  
Peace, the power that healeth,  
Is guiding my thoughts, acts and deeds,  
As God and I go hand in hand  
Living a life of joyful abundance.



## VIEWS OF OUR HEAVENLY HOME

*Continued from page 8—*

formless; to the youthful it is not very far to the horizon; to the strong young mind it is very large and definitely shaped; but it is only with maturity of years that the complete idea of the immeasurable *sphere* is implanted, and fixed as a reality upon the human understanding.

The intuition of the spherical form of stars and planets is very ancient. It came into the world vaguely at first, and it was rapidly mixed with clusters of gods and correlative mysteries. But time has eliminated Oriental mythology, as it will annihilate old Orthodox theology; and the truth, pure and sublime, will shine fully and freely into men's more receptive minds.

Then, too, will be seen the ineffable harmonies of the system of Father God and Mother Nature. Wheels within wheels; universes within universes; revolving units within revolving units; everywhere, beautifully and rhythmically, throughout infinitude.

It is asserted that light would consume twelve years in its flight from the nearest "fixed stars" to the human eye. (Upon this question of

light "more light" is imperatively demanded.)

The perfect ellipse is the form of the orbits in which all fully developed suns, earths, and satellites move through space. They all rotate in the same general direction: and all the bodies move in the same general plane.

The glory and harmony of the system become more and more apparent as you study and familiarize your mind with the stupendous whole. The most fruitful form already mentioned, called an ellipse, is the geometrical figure naturally unfolded to the prepared understanding. Comets, like the fractional notes in music, manifest eccentricity; but they, like all the full notes and all the octaves embodied in suns and planets, are attuned to the master key-note, which is the innermost Sun; which Sun is, so to speak, the cerebrum and the cerebellum, *the brain*, of the Great Positive Mind.

The marvelous combinations of music are beautifully revealed in the flow and formation of all the systems of space. Seven spheres in the spiritual universe *within* seven circles of suns in the material universe. Behold in them the seven notes in music!

*(Continued next issue)*

# *Spiritual Healing*

*by Miriam Bostwick\**

In its broadest concept, spiritual healing takes place, to some degree, each and every time our thoughts and attitudes of mind are brought into balance spiritually, mentally and physically. When one of these planes is given more energy than the other two, an imbalance results in the chemistry of the body and ailments of various descriptions are the effect.

Let us, therefore, give greater consideration not only to our inner attitudes of mind, but to viewing and changing outer manifestations, which, in truth, only reflect our inner levels of consciousness. Do we honestly make an effort to lighten, so-to-speak, the vibrations in which we spend much of our time? Do we periodically dispose of possessions no longer of use to us? Do we decorate with colors and plants that lift our soul? How often do we arrange cut flowers in our homes?

Flowers have a wonderful healing vibration which the soul responds to. Flowers re-

present more vividly than other forms of nature the ceaseless, abundant flow of life itself. And to be in the flow of life, unobstructed by negative attitudes of mind, is to be in God. The soul touches easily into this flow through flowers, for the so-called life cycle of the flower repeats with great rapidity. God's expression of infinite variety can readily be observed in their beauty, color and form.

It behooves us, therefore, to have flowers and plants around us. They do act as a barometer to show us where we are in consciousness. When we constantly entertain thoughts of self, we drain much energy from the atmosphere—from people, animals and all things about us. Flowers and plants wilt quickly from this drainage of energy. When we make the effort to express from levels of Divine Will rather than self-will, our flowers stay fresh longer and, of course, we experience perfect health, our divine birthright.



## A GUIDE TO MEDIUMSHIP

*Continued from page 20*  
movements.

### **The Real Point to be Observed.**

It is however, not so much the fact that the table moves, with or without contact, that is of paramount importance, but that by its means intercourse can be obtained and main-

tained with so-called dead people; and evidences of spirit identity, as well as loving and cheering messages, can be obtained in that way from loved ones who were supposed to be gone for ever. This is the important point to be established beyond all peradventure.

## CHAPTER III

### HOW 'CONDITIONS' AFFECT RESULTS.

There are three factors concerned in mediumship: the spirit controlling, the mental atmosphere of the medium controlled, and the mental atmosphere of the people constituting the company surrounding the medium.— J. J. Morse.

The requirements for honesty on the part of mediums are equally binding upon investigators; they must have honesty of purpose if they expect to attract honest spirits.—A. Morton.

**Failure may be Caused by the Sitters.**— Although the spirits may be intensely anxious to demonstrate their power, they are sometimes repelled from those whom they seek to approach by the 'bristling' and discordant conditions of mind that prevail among the sitters, who disperse with a feeling of dis-

satisfaction and disappointment. If the sitters only knew it, the 'failure' was directly traceable to the destructive thought-atmosphere with which they surrounded themselves and the medium. Too frequently they do not prepare themselves for the 'hour's communion with the dead,' and their mental attitude is anything but conducive to success. They do not put away the thronging thoughts, anxieties and worries of their busy lives, but carry them right into the seance chamber, yet expect good spiritual results. Both sitter and medium may very easily destroy the indispensable conditions of spirit-manifestation, and the medium's honesty is called in question by the investigator who knows, and perhaps cares, nothing for the occult laws he has violated, not obeyed.

*(Continued next issue)*

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## A WANDERER IN THE SPIRIT LANDS

*Continued from page 4*

more the room where I had last seen her and the two ladies. This time I seemed to pass in at once, and was received by two spirit men whom I could but very faintly see. A veil seemed to hang between us, through which I saw those two spirit men, the ladies and my beloved. I was told that I might again give a message to her through the lady who had written my words before. I was so anxious to try if I could not make my darling write down my words herself as I had seen her guardian spirit do, that I was allowed to try. To my disappointment I found I could not do it; she was deaf to all I said, and I had to give up that idea and let the lady write for me as before. After I had given my message I rested for a short time and watched my beloved one's sweet face, as I had been wont to do in other happier days. My musings were interrupted by one of those spirit men—a grave, handsome young man he seemed to be so far as I could see him. He spoke to me in a quiet kindly voice, and said that if I truly desired to write my own words through my darling herself, it would be well for me to join a brotherhood of penitents who

like myself desired to follow out the better way, and with them I should learn many things of which I was yet ignorant, and which would help me to fit myself to control her mind as well as give me the privilege I sought of being with her at times while she dwelt on earth. This way of repentance was hard, he said—very hard—the steps many, the toil and suffering great, but it led to a fair and happy land at last where I should rest in happiness such as I could not dream of now. He assured me (even as the kind earthly man had done) that my deformed body, which I was still so anxious to hide from my beloved one's eyes, would change as my spirit changed, till I should be once more fair to look upon, such as she would no longer grieve to see. Were I to remain upon the earth plane as I now was, I should most likely be drawn back into my former haunts of so-called pleasure, and in that atmosphere of spiritual degradation I should soon lose the power to be near my darling at all. For her own sake those who guarded her would be obliged to exclude me. On the other hand, were I to join this brotherhood (which was one of hope and endeavor), I should be so

*(continued page 32)*



*"God is at the helm, peace is the power and it's a beautiful world"*

# *Serenity Students*

*by Hazel M. Field\**

The experiences each of us goes through in order that we may be freed from self-oriented brain tapes are varied and sometimes difficult. If, in discussing our own feelings about any given experience, we are helped by another student on the path of Light, both will benefit from the experience. At times when we are growing through a particular experience, we can become more sensitive. When we remember to balance our sensitivity with our sensibility, we will begin to build the foundation which will help to free us from self-oriented brain tapes.

One of the cards in *The Serenity Game* states, "Shut off the B. B. S. (brain broadcasting station) and turn on the SOUL. When we make the effort to do this, the brain tapes come up to protest for the supremacy of their own reign in our universe.

A new affirmation in Serenity is "God is at the helm, peace is the power and it's a beautiful world." For when God is first in our universe and at the helm of our ship of destiny, the peace which is within and without becomes for us the beautiful place it truly is.

---

The effect of being in self-expressing self-will—is detrimental, yet it is said that "out of the mud grows the Lotus." Some positive good will come from such experiences, for we can view the scenes that are taking place—lack of Total Consideration—lack of responsibility. Being in self-concern,

*by Robert Toquinto\**

the level of intolerance, patience becomes nil. We know that this is a level within ourselves, and in viewing these negative aspects in others, we are looking at that level that we dislike within ourselves, for it is the law.

## A WANDERER IN THE SPIRIT LANDS

*continued from page 30*

helped, so strengthened, and so taught, that when in due course my time came to return to the earth plane, I should have acquired a strength and an armor that could resist its temptations.

I listened to the words of this grave, courteous spirit with wonder and a growing desire to know more of this brotherhood of whom he spoke, and begged he would take me to them. This he assured me he would do, and he also explained that I should be there of my own free will and choice only. Did I desire at any time to leave I could at once do so. "All are free in the Spirit-world," he said. "All must follow only where their own wishes and desires lead them. If you study to cultivate the higher desires, means will be given you to attain them, and you will be strengthened with such help and strength as you may need. You are one who has never learned the power of prayer. You will learn it now, for all things come by earnest prayer, whether you are conscious that you pray or not. For good or for evil your desires are as prayers and call around you good or evil powers to answer them for you."

As I was again growing

weary and exhausted, he suggested that I should bid adieu to my darling for a time. He explained that I should gain more strength as well as permit her to do so if I left her for the time I was to remain in this place of which he spoke. It would also be well that she should not try to write for three months, as her mediumistic powers had been greatly tried, and if she did not rest them she would be much impaired, while I would require all that time to learn even the simple lessons needful before I could control her.

Ah! me, how hard it seemed to us both to make this promise, but she set me the example, and I could but follow it. If she would try to be strong and patient so should I, and I registered a vow that if the God I had so long forgotten would remember and pardon me now, I would give all my life and all my powers to undo the wrongs that I had done; and so it was that I left for a time the troubled earth plane of the spirit world of which I had as yet seen so little, but in which I was yet to see and suffer so much. As I left the room to go with my new guide I turned to my love and waved my hand in farewell, and asked that the good angels and the God I

*(continued page 34)*

# In Our Thoughts

Marvin Berg  
Brother  
Bubba  
Edna Buckle  
Hilda Busk  
Hank Byrd  
Charlie  
Harry Claveri  
Rev. Mamie Fors  
Francis M. Gelardi, Jr.  
Isa Goodwin  
Kathleen Graves  
Michael Graves  
Grandpa Heenan  
Irene  
Jessie Jones  
Jonquil

Kenny  
John Kincaid  
Charles Lathrop  
Harold Lucas  
Everett McKamey  
Elizabeth Nave  
Gordon Nave  
Sam Franklin Nave  
Erik Othberg  
Peppermint  
Elsa Pettersson  
Bernie Pratz  
Snowflake  
Jim Stitts  
Britta Uppstrom  
Esther Yavneh  
Vera Youdavitch

To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.

## A WANDERER IN THE SPIRIT LANDS

*continued from page 32*

dare not pray to for myself might bless and keep her safe for evermore, and the last thing I saw was her tender

eyes following me with the look of love and hope which was to sustain me through many a weary, painful hour.

### CHAPTER IV.

In the spirit world there are many strange places, many wondrous sights, and many organizations for helping repentant souls, but I have never seen anything more strange in its way than this Home of Help, conducted by the Brotherhood of Hope, to which I was now conducted. In the then feeble condition of all my spiritual faculties I was not able to see what the place was like. I was almost like one who is deaf, dumb and blind. When I was with others I could scarcely see or hear them, or make them hear me, and although I could see a little, it was more as though I was in a perfectly dark room with only one small feeble glimmer of light to show me where I went. On the earth plane I had not felt this so much, for though all was darkness I could both see and hear enough to be conscious of those near me. It was in ascending even to the little distance at which this place

was above the earth that I felt the absence of all but the most material developments of my spirit.

That time of darkness was so awful to me that even now I scarce like to recall it, I had so loved the sunshine and the light. I came from a land where all is sunshine and brightness, where the colors are so rich, the sky so clear, the flowers and the scenery so beautiful, and I so loved light and warmth and melody; and here as elsewhere since my death I had found only darkness and coldness and gloom; an appalling, enshrouding gloom, that wrapped me round like a mantle of night from which I could in no way free myself; and this awful gloom crushed my spirit as nothing else could have done. I had been proud and haughty on earth. I came of a race that knew not what it was to bow before anyone. In my veins ran the blood of its haughty nobles. Through my mother I

*(continued page 36)*





## Children's Corner



*Kindness means happy and it means Love and attention. I think kindness is very nice because kindness is lots of things*

Lisa Toquinto, Age 8

*God is energy. I express my affirmation then I do my jobs at home. The big me wants to do it everyday so I can grow.*

Michael Field, Age 6

*I come to church to work for God and serve the big me which helps keep the little me out of the way. God is the power. The big me is the soul.*

Erik Masad, Age 6

*What we leard in class. God is inergee and God is in every thing in the hole wide world. I think the color we talked about is pink. Love,*

Yvonne Fernandez, Age 11½

*God is truth. God is the best of everything and when you're in gratitude, you'll see if you try. God is things you really like very much. You'll be loving God because He'll be loving you. God is peace.*

Michael Field, Age 6

*all about Loveing God.*

*God is in everything. He helps us do everything in life. without God helping us we would not know anything but God help us even when we don't need help. God is in light and God is in energy and spacely in Love.*

Lisa Toquinto, Age 8

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*In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor*

## A WANDERER IN THE SPIRIT LANDS

*continued from page 34*

was allied to the great ones of earth whose ambitions had moved kingdoms to their will; and now the lowest, humblest, poorest beggar of my native streets was greater, happier than I, for he at least had the sunshine and the free air, and I was as the lowest, most degraded prisoner in the dungeon cell.

Had it not been for my one star of hope, my angel of light, and the hopes she had given me through her love, I must have sunk into the apathy of despair. But when I thought of her waiting, as she had vowed she would do all her life for me, when I recalled her sweet and tender smile and the loving words she had spoken to me, my heart and my courage revived again, and I strove to endure, to be patient, to be strong. And I had need of all to help me, for from now began a period of suffering and conflict I shall in vain seek to make anyone fully realize.

This place where I was now I could barely see in all its details. It was like a huge prison—dim and misty in its outlines. Later on I saw it was a great building of dark grey

stone (as solid to my eyes as earthly stone) with many long passages, some long large halls or rooms, but mostly composed of innumerable little cells with scarcely any light and only the barest of furniture. Each spirit had only what he had earned by his earthly life, and some had nothing but the little couch whereon they lay and suffered. For all suffered there. It was the House of Sorrow, yet it was also a House of Hope, for all there were striving upwards to the light, and for each had begun the time of hope. Each had his foot planted upon the lowest rung of the ladder of hope by which he should in time mount even to heaven itself.

In my own little cell there was but my bed, a table and a chair—nothing more. I spent my time in resting or meditating in my cell, and going with those who, like myself, soon grew strong enough to hear the lectures which were delivered to us in the great hall. Very impressive those lectures were; told in the form of a story, but always so as to bring home to the mind of each of us those things wherein we had done wrong.

*(continued next issue)*



# Becoming A Spiritualist

by H. Gordon Burroughs

## EXPERIENCING THINGS SPIRITUAL

*Continued from last issue—*

Just as soon as our intellectual and moral forces are lifted to the second plane and thence to the third plane by transferring the centers of their activities from the outward to the inward life, they became illuminated by the light of the "I AM." The eye of reason is opened; the clear vision of truth appears; intuition is born; and then the heart of conscience is opened to the pure love of good and the clear sense of Deity which becomes inspiration.

The second, or occult, plane is the sphere of the psychic forces. Here the development of the sixth sense begins, the sphere of man's consciousness which leads to the "I AM" dwelling within. On this plane man begins to awaken to the knowledge that there is something within, other than that which he has known on the first or physical plane. By the awakening of these forces and the realization of the activities of these faculties (the "looking within"), he begins on this plane to ask questions of a spiritual nature. He finds that he has faculties of which he

never dreamed. By his observation and study of the phenomena on this plane, he soon becomes familiar with them, knows them to be legitimate manifestations, and uses this knowledge in his future development. When man knowingly begins to function on the first two planes, he is far on the way to success and happiness.

The third, or purely spiritual, plane is the deepest and highest sphere of man's being. Here he begins to see his relationship with the ALL. He finds at-one-ment with all life, and he comes to dwell in perfect unity with the Father. He has found indeed the kingdom of God, the supreme object of life.

Man must keep in mind that by virtue of his three-fold nature he has the inherent capacity not only to dwell in the outward world, but also step behind the veil of materiality, to go beyond into the occult plane and possess knowledge and power which enable him to enter into communion with the Masters and Seers who have attained honor and victory.

*(continued next issue)*

# POET'S PEN

## WISDOM

We must be silent before we can listen;  
We must listen before we can learn;  
We must learn before we can prepare;  
We must prepare before we can serve;  
We must serve before we can lead.

—William A. Ward



## Letters to the Editor

*This column is open to people who are interested in the philosophical views presented in the SERENITY SENTINEL. We solicit your comments.*

Dear Sir:

In sending in my subscription for another year I want to take the opportunity to say a word or two. The new format of the magazine is a tremendous improvement—it has such a clean, readable, inviting ap-

pearance. I can't tell you how pleased I was to see it.

Good wishes. F.R.

Thank you for taking the time to write to us. We appreciate your kind words.—Editor.



# *The Living Light*



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

**THE LIVING LIGHT** book is a compilation of discourses originally given to a small spiritual unfoldment class conducted by Richard P. Goodwin.

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## THE PENETRALIA

*Continued from page 18*

annihilation in all the realms of Infinitude.

**Is man's individuality lost in future spheres?**

No; never! Because man's spiritual entity, unlike that of any inferior being, is a product of an indissoluble alliance matrimonial, between all atoms of matter and all principles of mind; the ultimate form of all forces, the *fruit* of the universal tree, and retaineth the image and inheriteth the immortality of his divine progenitors.

**What is the most important question?**

The most important question to this age is, that kind of interrogation which looketh into the origin of the human species; to man's improvement from the very beginning.

**How can this be accomplished?**

Healthy and well-constituted offspring can be brought into existence by means of just, chaste, and harmonial marriages of men and women; through obedience to the twelve commandments.

**How can such marriages be secured?**

True marriages may be secured by parents teaching their sons and daughters the *uses* of such relations; and then, by instructing them in a

knowledge of the *central* temperaments, let them go forth and make choice upon their own responsibility.

**But how shall we comprehend your philosophy of the central temperaments?**

By observation and intuitional study, as you obtain, a reliable knowledge of any subject, either scientific or religious.

**Can you not give more containing the temperaments?**

Not yet; the "Reformer" was written to quicken the world in the direction of matrimonial progress; and thus, by stirring the waters of life, develop *questions* which some other day will answer; that day has not yet dawned upon the world.

**Would such marriages be more fruitful?**

No; true nuptial relations, consummated on the harmonical basis, while yielding vast harvests of golden joys for the world to sow and reap, would be less prolific in the multiplication of children.

**How do you explain this lack of productiveness?**

The explanation is, that none but the intellectual and spiritual in *motive* can conceive of and enter upon a high order of marriage; and being superior to extremism, bring into existence fewer children.

*(continued next issue)*

# *gourmet's*

# *delight*

## **A recipe from Serenity's 6th Annual HOLIDAY**

### **HARVEST**

#### **LASAGNE**

### **BAZAAR**

1 lb. ground round  
1 medium onion or bunch of  
green onions, finely chopped  
2 large cloves garlic, crushed  
1 tablespoon olive oil  
4 tablespoon chopped parsley  
1/2 lb. fresh mushrooms, sliced  
3 cans tomato sauce(8oz.size)  
1 can tomato paste (8 oz. size)  
1 can whole tomatoes  
1/2 cup Burgundy wine  
Lasagne noodles  
Parmesan cheese

Salt, pepper, garlic powder  
and onion powder to taste  
1 teaspoon Italian herbs  
1 teaspoon oregano  
1 bay leaf  
2 bouillon cubes  
1 pint ricotta cheese, cottage  
cheese or sour cream  
1 lb. mozzarella cheese  
Optional:  
1 (10 oz. ) package frozen  
chopped spinach, thawed

Cook ground round, onions, garlic and parsley in oil until brown. Add sliced mushrooms and wine. Simmer 1/2 hour. Then add tomato sauce, tomato paste, whole tomatoes, salt, pepper, garlic and onion powders, herbs, beef bouillon cubes and 1 cup of water. Allow to simmer 3 or 4 hours, stirring occasionally.

Place a layer of cooked lasagne noodles in a 9 x 13 (or slightly larger pan), cover with ricotta, cottage cheese or sour cream, all of the spinach (if used, meat sauce, mozzarella thinly sliced or grated and a generous sprinkling of Parmesan cheese. Continue making layers until pan is full. Top with final layer of sauce and mozzarella cheese. Bake at 350 degrees until bubbly and brown.

# FABLES for young and old

## THE STAG LOOKING INTO THE WATER

A Stag who was taking a drink at a very clear pool noticed his reflection in the water. Thinking he was pretty handsome, he stood there twisting and turning in all directions. "My oh my, but I am nice looking," he said. "Just look at those splendid horns. They're magnificent, so graceful and stately. What a pity my legs are so unsightly. The scrawny things make me sick. People always talk about how useful they are, but I can't see it; they bore me and I'd just as soon not have any if they have to be so ugly."

While he was simpering so, he heard a pack of hounds and hunters.

He took to his unbeautiful legs then, and ran as fast as they could carry him. Thanks to their strength and speed he was soon 'way out of reach, when he made the mistake of walking into a thicket. His long horns that he thought were so beautiful got tangled in the thicket and there he was stuck until the pack caught up with him and dragged him down.

Just as he was gasping his last breath, he said, "I guess I made a mistake. I was proud of the wrong things and I've found it out too late."

**The Point:** *You never can tell—what you think is your worst point may be your best.*



*Editor' Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.\**



# The Serenity Game

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object is to meld or match  
themes by choosing from  
the wide variety of sayings,  
many of which are  
witty. All are profound.  
For example:

**Love is the reflection in  
another of the goodness in  
oneself.**

No gift is as meaningful or  
appreciated as

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## **Serenity**

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✦ **humor is the salvation of the soul** ✦

A woman noticed a beautiful display of dried flowers in a shop window. She asked the shopkeeper how he had preserved the flowers so nicely. "You jest put 'em in a box with cornmeal and borax and barium," he drawled.

The woman was sure she could get the cornmeal and borax and she thought her son would have some barium in his chemistry set. Before she left the shop she checked again to make sure. "Now I use equal parts of cornmeal and borax and barium. Right?"

"Yes, ma'am," answered the shopkeeper. "That's all there is to it. Jest be sure you don't barium too deep."

—*The Optimist Magazine*

*Living Light Philosophy: Our actions not our words reveal our true effort.*



## **SERENITY EVENTS**

### **HOLIDAY HARVEST BAZAAR: NOVEMBER 20, 1976**

Serenity's Sixth Annual Holiday Harvest Bazaar will be held on Saturday, November 20 from 10 a.m. to 6 p.m. at the American Legion Log Cabin, Memorial Park, San Anselmo. There will be many handcrafted items including afghans, pot holders, baby clothing, Serenity's unusual planters and trivets fashioned of exquisitely patterned imported tile, and, of course, the completely washable Raggedy Ann and Andy dolls made by the Ladies' Guild. In addition, there will be a wide variety of gift items, festive baked goods and Serenity fudge. An around-the-clock Lasagne dinner will be served. Do plan to attend for a one-stop Christmas shopping trip, dinner and much fun.



